

S. A. 86. 370 *R. H. Lerman*
The Duty of earnestly contending
for the PRIMITIVE FAITH,
Recommended.

A
SERMON

PREACH'D in the
Parish-Church of *STROUD*,

APRIL 30, 1731.

K
By JOHN SOMMERS, one of the Lecturers of the said
Church, and Rector of *Nimpsfield, Gloucestershire.*

*Winnow not with every Wind, and go not in every Way; for
so doth the Sinner, that hath a double Tongue. Eccclus. 5. 9.*



G L O U C E S T E R,

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TO THE
Right Reverend Father in GOD,
J O S E P H,
Lord Bishop of Rochester.

My LORD,



Humbly beg Leave to offer the following Discourse to your Lordship, the Subject of which is what you was pleas'd to recommend to us at your last Visitation; and if I have not, in handling it, enter'd into Argument with our Modern Free-Thinkers, and endeavour'd to confute their many Cavils and Objections, it is because my Design was not so much to teach the People, before whom it was preach'd, what is the true Faith, as to keep them stedfast in it. The former your Lordship had made unnecessary, by your clear and Orthodox Account of it to them; and the best Excuse I can make in publishing so imperfect an Exhortation to the latter, is,

that I may have an Opportunity of shewing your Lordship I have not been wanting to obey your Instructions. Be so good, my Lord, as to take this well-meant Performante into your Protection, that those, who would not look into it on Account of its Author, may be won over thereto, by the Weight of your Name before it; a Name, which will be ever dear to the Clergy of this Diocese, from your prudent and obliging Conduct in the Government of them; and which the Laity will always reverence, for your generous, hospitable, and open Carriage. That your Lordship may be as happy in the Esteem of the People of your new Diocese, as of this, and we as happy in the Affections of your Successor, as we always were in yours, is the hearty Prayer of,

My LORD,

Your Lordship's

Most Humble,

Most Obedient and

Devoted Servant,

John Sommers.



JUDE, VERSE 3.

*---Earnestly contend for the Faith,
which was once delivered to
the Saints.*

NOTWITHSTANDING the unshaken Constancy of the Apostles, and the Divine Blessing on their pious Labours, in preaching the pure Doctrine of the Gospel, taught and commanded them by their Lord and Master JESUS CHRIST, yet were there not wanting, in the Infancy thereof, many false Prophets or Teachers, who, by unsound Glosses and sophistical Misinterpretations, labour'd to debase the Majesty of that holy Religion, and to pervert the Minds of unstable Men. Of this Sort were the *Gnosticks*, (so called from their extraordinary Pretence to Knowledge) who were very assiduous in sowing the pernicious Tares of Heresy and Vice: So far were they from planting the good Seeds of Piety and Virtue, that, in the
Sacred

Ver. 4.

Sacred Writings, they are stil'd *Ungodly Men*, that turned the Grace of God into Licentiousness; that denied the Lord God, and our Lord Jesus Christ; that walked after their own Lusts, and were sensual, not having the Spirit. Now, to prevent the ill Consequence which the Prevalency of these might produce, the Author of my present Subject wrote this Epistle, and left it not only as a standing Record to latest Posterity, that they might not be corrupted with grievous Errors, but also for an Admonition to every one of them, that, in their respective Stations, and so far as may be reasonably requir'd, they shou'd *earnestly contend for the Faith, which was once delivered to the Saints.*

DESIGNING Patrons of Heresy, Schism, or Prophaneness, may, perhaps, except against the Duty, press'd in this mandatory Exhortation, as inconsistent with the Gospel, and as rather becoming some warlike Genius, than the Servants of a Saviour, who (like *Noah's Dove*) presents us Olive Branches of Peace and Reconciliation. But that all Contentions are not forbid in the Sacred Writings, nor utterly inconsistent with the Divine Injunctions, will, I hope, plainly appear from what I shall offer, in some Part of this ensuing Discourse. In which I shall consider,

I. WHAT we are to understand by FAITH.

II. WHAT is meant by earnestly contending for it.

III. WHEN

III. WHEN we may be said duly and regularly to do so.

IV. I SHALL point out some particular Errors we should, at present, more vigorously contend against.

THE Word FAITH has, in the Oracles of God, various Significations. To mention them all would take up too much Time ; it may suffice, for my present Purpose, to say, 'tis here taken, by a Figure of Speech, not for the infus'd Grace of FAITH, but for the once delivered Rule of it ; not for the FAITH by which we believe, but for that which is believed ; *that is to say*, for the whole Christian Religion, which was taught by our Saviour and his inspir'd Apostles ; or, for all the obliging and now written Revelations, which have been made known in the new Covenant, whether they are Affirmations, Commands, Promises, or Threats ; or of what Kind or Nature soever they be. St. Paul calls Rom. 1. it the FAITH, *that is spoken of throughout the whole World.* And, the FAITH which is in 1 Thess. 1. 8. every Place spread abroad. As also the FAITH, Acts 14. the Door that was opened to the Gentiles. And 27. the FAITH, which Paul himself once destroy'd, Gal 1. 23. and afterwards preached.

BUT more particularly,

THE *Credenda* of Religion, or the Things that are to be believed by us, is one Branch of this FAITH, which stands opposed to all
Corrup-

Corruptions in Judgment ; such as are any dangerous Opinions, contrary to Scriptural Assertions. Divine Revelation is the supreme Rule of our Perswasion ; being the same to us, as an extraordinary Star was to the Wise Men in finding Christ, our true Light and infallible Conductor.

ANOTHER Branch of this FAITH is the *Agenda* of Religion, or the Things that are to be done by us ; which stands oppos'd to Corruptions in Practice, and is the Rule of leading a pious and virtuous Life. This is that FAITH which is according unto Godliness ; or that Part of the Sacred Writings, which influences our Actions in Matters of Religion, and directs us how to live soberly, righteously, and godlily ; and do nothing that may reflect Dishonour, either upon that Master we are commanded and oblig'd to serve, or upon that Service he expects from us.

I AM now to consider what is meant by contending earnestly for the FAITH.

ἐπαγρυ-
ΐσκειν

THE Original Word, so translated, is very full and comprehensive ; the Simple Verb whereof signifies to contend with Might and Main, and is a Metaphor taken from Wrestlers, who do their best to overcome each other ; or it may, perhaps, allude to the Actors in the *Olympic* and *Pythic* Games, who exerted their utmost Courage and Strength to carry off the Triumphant Prize : And the * Preposition being added thereto, makes its Signification the more intense, and, probably, caused

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caused our Translators to render it, *earnestly contend*. The vulgar *Latin* explains it by a Term that denotes to strive over and above, *Supercerto* or, if I may so speak, superlatively contend. *Pagan* Authors scarce ever mention it ; the Simple Verb serving them to express as much Earnestness, as any thing they speak of, requires they should use in contending for it. And the Word is to be found in no Part of the Bible I know of, besides this. The Design of it here is, undoubtedly, to shew, that if Things, reveal'd by Almighty God, be oppos'd, they deserve to be more zealously defended, than Civil Matters.

BUT since there are, among profess'd Christians, so many different Perswasions, so many distinct Churches set up, all pretending to this FAITH, and yet disagreeing about some weighty Matters, it is no Wonder some Men are at a mighty Stand which to adhere to. In this Case therefore it will be adviseable, nay, it is our bounden Duty, to have Recourse to those Scriptures, which were given by Inspiration of God. These are the true Canon of the Christian Religion ; and, in whatsoever Church, we find the greatest Deference paid to these ; where they are acknowledged a compleat System of Faith and Manners, or a sufficient Rule, and taken in the right Sense, there, we may believe, lies the Purity and Truth of the Gospel. And here, I think, I may safely affirm, that the Doctrines of our present Establish'd Religion are no other, than what the Apostles taught the Church, than what they learned from Christ, and

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what he himself received from God the Father, without any Addition or Diminution whatsoever. We declare in our Articles,
“ That holy Scripture containeth all Things necessary to Salvation ; so that whatsoever is not read therein, or may be proved thereby, is not to be required of any Man, that it shou’d be believ’d as an Article of Faith, or be thought requisite or necessary to Salvation. ART. 6.

AND though we make Injunctions (as *Paul* himself did) concerning Indifferent Things for the sake of Decency and Order, which are extrinsically obligatory ; yet what is so imposed, remains intrinsically indifferent and alterable. And, as for unwritten Traditions, they being at best but uncertain, are not admitted into our Rule of Faith and Manners. If any Man, on pretence of extraordinary Revelations, shall preach any new Gospel, we affirm (as the holy Scriptures do) that he must be accursed. For, if the Will of God be fully delivered, we are not to wonder, that the extraordinary Gift of Prophesying, any more than the miraculous Gift of Tongues, shou’d cease. Nor may we allow the Light of Nature alone to be sufficient ; both because it knows nothing of such mysterious Truths, as the Fall of Man ; the Redemption of the World by Christ, and Justification by his Merits ; which are the distinguishing Doctrines of Revelation ; and also because Passion and Interest too often give out their wild Dictates, as the Voice of Reason, even about Things relating to common

mon Morality. Upon these, and such like Considerations, we esteem our Faith sufficient, if we adhere to the Doctrines delivered in the Old and New Testament; being well assured they will be *a Light to our Feet, and a Lanthorn to our Paths.* Psa. 119.
105.

BUT alas! 'tis observable, that most of the Evangelical Graces, like moral Virtues, are liable to Extreams; therefore great Care must be taken, that, as we don't unhappily err in Defect on one hand, so neither do we too rashly fall into a sinful Excess on the other. Our earnest Contention for the FAITH must not carry us so far against those, who don't exactly agree with us in every Article of it, as to endeavour, by Acts of Violence, to bring them to the Level of our own Opinion, in Imitation of that * Tyrant of old, who pleased himself with reducing all his Guests to the same Size, by the most barbarous and cruel Tortures imaginable. Of this sanguinary Temper were the Persecutors of the Apostles and Primitive Christians, who reckoned, as our Saviour foretold of them, they did God good Service, in evil-treating and putting them to Death. Let our Point be never so good, we must not have Recourse to unjust Methods to compass it. This St. Paul has laid down as a Rule, to be eternally observed among Christians, when, in his Epistle to the Romans, he declares their Damnation to be just, who say, *Let us do evil, that good may come.* I therefore proceed to shew, * Pro-
crustes.
Rom. 3. 8.

WHEN we may be said duly and regularly to contend for this FAITH. And

FIRST, we may be said to do so, when we espouse it ourselves, and make it the Rule of our Belief and Actions. When our Morals shew, that we own the Cause of Christ, and when we resolve to live up to the Principles of our Religion. When we detest, and strive against, all Errors in Judgment, all Perverfeness of Will, any sinful Liberty in our Lives, or Sensuality and Earthly-mindedness in our Affections. In short, when we render ourselves subject to God's holy Will, and are ready to receive any Impression Almighty God shall vouchsafe to make on us. When we don't with murmuring dispute our Duty, but chearfully perform it. When we resolve our Obedience into the Will of the Almighty, and are content with this, as a sufficient Ground for Compliance, that the Supream Being will so have it.

THIS is one Way of duly and regularly contending for the FAITH. Agreeable to which, we are said to convince Gainsayers by our pious and regular Behaviour ; which is something more than merely contending with them, viz. It is gaining that, which Contention is only in order to. For when our Light shines so brightly before Men, we not only convince them, that we are in earnest, but also that they themselves both may, and ought to, go and do likewise.

THERE-

THEREFORE I say, a religious Temper must be conspicuous thro' the whole Course of our Conversation. We must endeavour that our Lives may run Parallel with the Scriptures, and be in an Evangelical, tho' they cannot be in a Legal, Sense, a perfect Transcript of the written Word of God : That nothing be seen in us, but what may pass, and be approv'd of, at the Bar of infinite Mercy ; and that all our Actions may be so regular, that, if they be weighed in the Ballance, they may not be found resolvedly and habitually wanting. An operative FAITH must thus add a Lustre to our Religious Performances, and the Glory of God must be had in View, as the ultimate End and Design, to crown them all with Success.

WE may be farther said to contend earnestly for the FAITH, in a due and regular Manner, when we persevere, and are immoveably constant in Orthodoxy of Opinion, and a conscientious Discharge of all Moral Duties ; not leaving our Religion upon the greatest Temptations, either of Profit on the one hand, or of Loss upon the other. Since we have sworn Fidelity to Christ, as our Captain, and taken his Yoak upon us, we ought to fight manfully under his Banner, and not shrink from his Service, though we should find it hot and perillous. We are not to make a splendid Profession of contending vigorously for the FAITH, only when all is calm and serene ; and, in the Heat of Tribulation, *to fall away* (as the Psalmist expresseth

feth it) *like Water*. We must not suffer our Courage to be dispirited at such a Season, nor we ourselves, like *Sampson* of old, to become weak and like other Men, that regard not Religion. As we did not take up our Profession only or principally on Views of temporal Advantage, so are we not to forsake it on any such Disappointment. If we must either offend God, or bring upon ourselves some temporal Evil, let this Maxim be ever uppermost in our Thoughts, "*That the least Sin is not to be committed, to avoid the greatest Suffering.*" This is stil'd *taking up the Cross*, if we are called to so hard a Trial; and *confessing of Christ before Men*, which he promiseth very highly to reward, viz. *by confessing, or owning, us before his Father which is in Heaven.*

AND this is what holy Men, in all Ages of the Church, have appeared eminent and remarkable for. Instances of this kind in Scripture are exceeding numerous. The amorous Baits of *Joseph's* Mistress cou'd not ensnare him, tho' he knew the Consequence wou'd probably be very bad. *Shadrach* and his Companions wou'd not yield sinful Obedience to an Arbitrary King, tho' they were not ignorant how severely it wou'd be repented and punished. Our blessed Lord and Master, when the Devil tempted him, with the Kingdoms of the World and the Glory of them, to fall down and worship, sharply rebuked him. The Apostles would not depart from their Duty, for the Menaces of their impious Superiors; nor *Stephen* forbear
what

what he had a Call to, tho' his suborn'd Accusers cast him out of the City and stoned him. And what is it, that has fill'd our Martyrologies with so many Instances of Fam'd Worthies, that wou'd not give up their Religion for the greatest Secular Encouragements or Disencouragements whatsoever? They had, undoubtedly, this Precept of the Apostle always in their View, *of earnestly contending for the Faith.*

WE of this Church are, indeed, so happy as neither to live under Pagan nor Popish Government; but under that of a PRINCE, who, in every Instance of his Administration, shews an hearty and sincere Attachment to it; and therefore tho' the unshaken Constancy of those, who suffered for the Truth, may now be thought an unseasonable Subject, I mention it only to shew that, if they wou'd not do Evil to save Life, much less wou'd they upon weaker and more trifling Temptations.

I wou'd not be understood to affirm, contrary to that clear and evident Principle of Self-Preservation, born with every Man, that we are to expose ourselves to needless Sufferings, or to court fairly avoidable Affliction. Ecclesiastical History, indeed, tells us of some, who, in the Primitive Times, wou'd voluntarily run to the Pagan persecuting Tribunals, and publickly own themselves, without any formal Citation, to be Christians, in order to obtain the Crown of Martyrdom. Unless they had some Divine Impulse (which was common in those early Ages) if we should
say,

say their Zeal was not according to Knowledge, perhaps, the Censure wou'd not be too severe. Not to avoid Suffering in the Use of lawful Means, is neither reconcileable to the Rules of Self-Preservation, nor to that Precept of our Saviour, of joining the Wisdom of the Serpent, with the Innocency of the Dove. If we can by prudently declining Danger, keeping our own Counsel, or leading retired Lives, avoid incurring Loss or Damage for the Truth, without Doubt we may, and ought to, do it. But to proceed.

WE may also be said to contend earnestly for the FAITH, in a due and regular Manner, when we use, as Occasion offers, all lawful Means of preserving People in the Christian FAITH, and of turning them to, if they be revolted from, it. When we seasonably declare against all false and heretical Opinions, and all Enormities and Offences. When we act, every one in his own Sphere, for Purity of Doctrine and Integrity of Life, and suffer nothing to be undone, that in Point of Duty we are obliged to do. I say, when we act every one in his own Sphere: For even the Light of Nature, without the Assistance of Revelation, teacheth, "*That every Man has his Bounds set him, which if he doth not keep within, it will be impossible he shou'd remain long in the right Way.*"

Hor. Ser. 1.
Lib. 1.

A PRIVATE Person is not to transgress the Limits of his Place, on pretence that it is the Duty of every one to contend earnestly for the FAITH. No Man is, without a lawful
Call,

Call, to invade the Ministerial Function, nor to run before he is bid. The usurping the Priests Office under the Jewish Dispensation, even to support the tottering Ark, was not rewarded but punished. An inferior Magistrate is not illegally to do the Work of his Superior, tho' he should find him notoriously negligent therein. God requireth that we shou'd all of us act so far, as the Calling and Place he has set us in, demand of us. As for the Civil Higher Powers, they may justifiably use vigorous Endeavours, that all under them live quiet and peaceable Lives, in all Godliness and Honesty. They may, by Promises and Rewards, encourage sound Doctrine and a good Life ; and, by Threats and Punishments, prevent and reform the contrary. By executing those good Laws our pious Legislators have made, they may remove, or discourage, profess d Atheism, Deism, and Heresy, as well as the Transgression of Rules of Sobriety and Justice. *For they bear not the Sword in vain ; and are* Rom. 13. *God's Ministers ; Revengers to execute Wrath* 4. *upon them that do Evil.*

As for a Minister of the Gospel ; he is, by teaching, instructing, convincing, and comforting, and by giving a good Example, to contend earnestly for the FAITH. God requires in him this indispensable Qualification, that he be a Man able to convince Gain-sayers. The Church hath, indeed, no carnal Weapons, but what are in the Hands of Civil Magistrates ; but those Ecclesiastical Persons, in whom the Power of Excommunicating

ting is legally and rightly plac'd, may spiritually bind ; and if the Key of Censures doth not err, what they so do shall be ratified and confirm'd in Heaven. But as for such judicial Censuring, as affects Men in their Liberties and Properties, this can be executed no farther, than the Political Powers shall permit. And then with regard to a private Person ; he is to reform what he finds amiss, either in himself or Family. He is, as God commanded the Jews of old, *to talk of the Law of God, when he walks by the Way, or sits by the Fire-side.* And a Parent or Master must teach his Children, or his Household, after him, the Way of the Lord, to do Justice and Judgment. Nay, if he knows a Person tainted with any Heretical Opinion, or impious and unchristian Practice, he may, and ought, no doubt of it, to give seasonable Instruction or Reprehension.

By what hath been said it appears, that, what we are in this Contention to oppose, is every Thing that God forbids.

BUT my propos'd Method leads me to speak of some particular prevailing Errors, which, under our present Circumstances, we ought more especially to contend against ; and they are Prophaness, Infidelity, causeless Separation, and Misbelief.

WITH Libertines and profligate Professors, that hold the Truth in Unrighteousness, may we not argue thus ?

DOTH

DOEN not the Gospel contain Precepts and Threats, as well as Affirmations and Promises? Are there not moral Laws, that Christ came not to destroy, as well as Articles of Belief? Did not our Saviour come with Water and Blood; with Grace to sanctify, as well as with active and passive Obedience to justify? Did not he redeem us, first from Iniquity, and then from Hell? And if you frustrate one Design of his Mission, how can you expect Benefit by the other? His Obedience is the meritorious Cause of our Justification, but the Practice of Piety and Virtue is the Way to obtain it. For they that have sincerely, tho' not legally done Good, shall come forth to the Resurrection of Life; and they that have habitually and impenitently done Evil, shall come forth to the Resurrection of Damnation. This is a Truth so plainly and fully asserted in the Sacred Writings, that it may be compared to that Vision of the Prophet, which he that ran might read.

SHOU'D the Unbelievers appear, let your Apology for Christianity be such as this. Did not Christ the Author of our holy Religion, and his extraordinary Messengers, confirm it with amazing Miracles? Did they not foretel Things to come, which cou'd not be foreseen in their Signs and Causes? Did they not cure the Deaf, the Lame, and the Blind, without the Use of Physical Remedies; and, which is most surprizing of all, did they not raise the Dead to Natural Life?

These Matters of Fact are so well attested, that to deny the Truth of them, is immodestly to subvert the Credit of well-grounded History. All which were done on purpose to establish a Religion, that is the purest in the World, and does undoubtedly offer the best of Rewards. These united Arguments carry with them the fullest Conviction, and plainly shew that it comes from God. We are not to demand more sensible Proofs, than God is pleased to give ; and must, at our Peril, accept of them he has, in his infinite Mercy, already afforded us. For tho' we hope primitive Infidelity shall be forgiven, and that no one shall be accountable for a Talent he never had, yet positive Unbelief, against Means of Grace, is, in the unchangeable Purpose of God, condemned already.

To those who separate from us about Things meerly indifferent, I wou'd reply in the Spirit of Meekness ; that we ourselves do not pretend to set up for being infallible ; tho' we challenge our Adversaries to lay any Fundamental Error to our Charge : And, if our Saviour did constantly frequent the Synagogue, doth not that plainly shew, that every real, much less pretended Mistake, in a constituted Church, is not enough to justify Separation ? You profess to believe the Communion of Saints, or their Common Union : And is there not an Union of Worship, as well as of Doctrine ? Why shou'd you then refuse to do what you may do, to preserve Unity and Concord ? If we and you are not of the same Judgment in every Particular, nevertheless

vertheless (as the Apostle speaks) *whereunto we have attained, let us walk by the same Rule, and mind the same Things.* But to proceed. Phil. 3.
16.

I AM to observe to you, that there are other Errors maintained, and taught, by Men of different Perswasions, and their Name is *Legion*, for they are many.

SOME professedly oppose several of our Capital Doctrines; and, to run the full Lengths of the present Allegorical Age, maintain that not only the Prophecies of the Old, but the Miracles of the New, Testament, and the common Actions of our Saviour's Life, recorded by the Evangelists, are to be understood, not in their plain and primary, but in a Figurative and Cabalistical Sense. I shou'd tremble to repeat, and, I think some, if not all of you wou'd tremble to hear, what horrid Blasphemies have been uttered by others, to the Contagion of wavering and ignorant People, against the Divinity of our blessed Saviour, the Existence of the Holy Ghost, the incorrupted Purity of the inspir'd Writings, and future Rewards in another Life.

BUT, blessed be God, the Higher Powers have fenced this Church about with good Laws, not only against Immorality and Prophaness, but also against some damnable Heresies, and Doctrines of Devils. And, to the eternal Honour of the present Age, many Learned Men of late have bravely defended our invaded Faith: Before whose
Tongues

Tongues and Pens Patrons of Error, and Underminers of Virtue, can no more bear up, than the *Dagon* of the *Philistines* cou'd stand before the Ark of *Israel*. This gives us Cause to hope and think, that he that sits in the Heavens, laughs all Adversaries of Truth and Goodness to scorn; that he will have them in Derision, and not suffer the Gates of Hell to prevail against this Church.

AND again, others object against the Revenues of the Clergy; very well knowing, that the lower they reduce them, the fewer Men of Parts and Abilities will make the Business of Religion their whole Study and Profession; and consequently they shall more easily obtain the End they chiefly aim at, *viz.* the Corruption, or utter Subversion of true Christianity: And tho' in not a few Places, these are but the Gleanings of Improprate Vineyards, yet they say, (what wou'd rather become Disciples of *Judas*, than Servants of Christ) what need this Waste? They wou'd have Lamps burn in Temple without Oil; and may be compar'd to *Egyptian* Task-Masters, who demanded Brick, and yet deny'd Straw. Such as these are deaf to the Apostle's Reasoning, and will not be convinc'd, *that as they, that served at the Altar, did partake of the Things of the Altar; even so hath the Lord ordained, that they that preach the Gospel shall live of the Gospel.*

1 Cor. 9.
14.

THESE then are some of those particular Errors, which, under our present Circumstances, we ought more especially to contend against.

againſt. And, as theſe are directly oppoſite to the whole Scheme of primitive Chriſtianity, may we all therefore, in our reſpective Stations and Places, heartily and ſincerely engage in it. May we narrowly watch the Meaſures, and, as much as poſſible, countermine the Arts and Stratagems of thoſe, who thus lie in wait to deceive. It was while the Husbandman ſlept, that the Enemy ſowed Tares; and it was while the Good Man of the Houſe ceaſed from watching, that it was broken up, and all that he had ſtolen from him. Upon this very Account we find, in the Sacred Writings, frequent Injunctions to watch as well as pray. And, if *Timothy* wou'd hold faſt the Form of ſound Words, it was abſolutely neceſſary he ſhould ſtudy, be cautious and circumſpect. We are, no doubt of it, to be Fellow-workers with God, for the Preſervation and Continuance of our ſpiritual, as well as temporal, Bleſſings. And one chief Reason why he both enables, and commands, us to be ſo, is, that we ſhould *earnestly contend for the FAITH, which was once delivered to the Saints*: And therefore, *O Lord, from whom all good Things do come; grant to us thy humble Servants, that, by thy holy Inspiration, we may think thoſe Things that be good, and, by thy merciful guiding, we may perform the ſame, through Jeſus Chriſt our Lord*;

To whom with the Father and Holy Spirit, three Perſons but one God, be aſcribed, as is moſt due, all Adoration, Praise and Obedience, both now and ever. *Amen.*

F I N I S,

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dict Spirit, that, by thy holy inspiration, we
may think those Things to be good, and by thy
merciful guiding, we may perform the same,
through Jesus Christ our Lord;

To whom with the Father and Holy Spirit,
three Persons but one God, be ascribed
as is most due, all Adoration, Praise and
Obedience, both now and ever. Amen.